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ABSTRACT

This study reviews the philosophical background and legal status of black studies programs in the U.S., and reports specifically on the results of a survey of these programs in Midwestern institutions of higher learning. Questionnaires were sent to a total of 296 four year colleges and universities in Michigan, Iowa, Ohio, Wisconsin, Indiana, Minnesota and Illinois. The survey results indicate that there has not been a significant decline in the popularity of black studies among students. The programs that exist attract both staff and students. There are, nevertheless, several areas of unmet needs. Although a majority of programs are supported only by university funds, a disproportionate number of these note very small budget allotments from their universities. Professors teaching in the programs are often not directly trained in black studies disciplines. There are also problems with university requirements. Many students are required to take more than the number of courses otherwise necessary for graduation in order to enroll in a black studies program. As part of this descriptive study, an analysis of government legislation which affects black studies programs is included. Hearings on relevant legislation before the 91st-94th Congresses are discussed briefly. A brief review of literature on black studies programs and a detailed description of the survey procedure and results are also included. (Author/GC)

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A Report on the Status of Black Studies Programs in Midwestern Colleges and Universities

UD017 314

Center for Minority Studies
Northern Illinois University

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A REPORT ON THE STATUS OF BLACK STUDIES PROGRAMS IN MIDWESTERN COLLEGES AND UNIVERSITIES

Center for Minority Studies
Northern Illinois University
DeKalb, Illinois

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INTRODUCTION

The primary purpose of this study is to determine the rise or decline of Black Studies programs in midwestern colleges and universities. A secondary aim is to compare the components of the programs which presently exist with those that no longer exist. The report also examines critical opinions, related research, and government legislation.

The population figures are derived from questionnaires sent to 296 four-year colleges and universities in seven states in the Midwest. Those states include Michigan, Iowa, Ohio, Wisconsin, Indiana, Minnesota, and Illinois.

Because the study is descriptive of the locations of Black Studies programs, institutions are divided into four categories: Group I - Institutions in metropolitan areas of one million plus; Group II - Institutions in metropolitan areas of 500,000 to 999,999; Group III - Institutions in metropolitan areas of 250,000 to 499,999; and Group IV - Institutions in non-metropolitan areas.

The report is divided into four sections. The first section compares the opinions of both the detractors and the supporters of Black Studies programs. An indepth analysis is made of the academic or political sources from which they come. The second section consists of an examination of related research in the field, i.e., recent studies on the rise or demise of Black Studies. An analysis of government legislation makes up the third section. Heavy emphasis is placed on hearings before the 91st, 92nd, 93rd, and 94th Congresses. The fourth and last component explains the research design and procedures and gives an analysis of the results.

CRITICAL OPINONS

Black Studies has been the subject of numerous treatises and dialogues since its inception in the late 1960's. The articles written prior to 1972 were either of the survey type, i.e., pointing out where the programs existed and summarizing their objectives and various structures, or they were speculative in nature, raising quesitons concerning the value of such programs, their passive neglect of rigorous academic standards, and their illegitimate place in higher education. Since 1972, a review of the literature shows a severe condemnation of the programs and speculation on whether there exists a future for them in American universities.

Concomitantly, a plethora of pro-Black Studies articles have been produced which question the inquiry procedures used by the critics and also point to the positive strides which the fledgeling discipling has made since its beginnings.

This section of the narrative will present a cursory examination of some of these diverse opinions and will also note the academic and/or political foundations from which they come.

Thomas Sowell voices two criticisms of Black Studies. First, he believes that the programs are devoid of academic standards:

> It is no secret on most campuses that good grades are likely to be especially easy to come by in Black Studies courses and that Black students who have trouble with more demanding fields can find some refuge there.[1]

Secondly, he questions the academic qualifications of Black Studies faculty members:

> The typical faculty member (or even department chairman) in Black Studies does not have academic qualifications to match those of his colleagues (Black or white) in traditional departments--and the differences in qualifications are usually painfully large and painfully obvious to all.[2]

John Hatch, a social activist, says that as an academic discipline Black Studies is a lot of "mumbo jumbo". He goes on to say that the "objectives are elusive, the content weak, the methods questionable, the materials inadequate and the assessment procedures inappropriate." He summarizes his comments with the conditional prediction that unless Black Studies programs are subject to the same rigorous controls as other academic departments and programs, they are in danger of becoming revival meetings which may have some therapeutic value, but little intellectual substance.[3]

Henry S. Commager reinforced this opposition by stating that Black Studies:

> ...might be of some use for white therapy, but...of little use to Blacks...Black Studies are not consistent with the academic enterprise, especially if such programs and faculty are chosen for color rather than competence.[4]

Not surprisingly, the most common condemnation of the Black Studies curriculum is its supposed emphasis on reverse discrimination. Kenneth B. Clark, a psychologist, educator, and distinguished professor at City University of New York says it best:

> Black Studies are as revolting as the form of segregation we fought against, even more so because they are insidious. They are allegedly buying peace...but, at the expense of the education of Black students.[5]

Fortunately, several other scholars have found the Black experience to be academically noteworthy and have structured their comments around two themes: 1) arguments against the critics and 2) the need to envelop students, especially Black students, in the entire educational and political process.

Ronald Bailey offers a number of fundamental concepts which the aforementioned critics have only superficially addressed. He begins his argument with whether the experience of thirty million Black people is worthy of study:

> It seems to me that any field of study concerned with the history of people should not be dismissed so lightly as a "silly illusion". Those who describe the undertaking this way evidently believe that Blacks are not worthy of study. If Black Studies are an illusion, it follows that Black people, the subject matter, are an illusion too. Who is prepared to make this assertion?[6]

Bailey also attacks the pronouncement that Black Studies is propaganist in nature:

> And is it not ipso facto true that Black Studies courses are found to be propagandist and void of academic standards? They may well turn out to be both. On the other hand, they may prove to have the highest academic standards with a minimum of propagandist content. This kind of charge can be proved or disproved only by allowing Black Studies a place in the curriculum. These studies should be given an opportunity to exist and then be judged according to their merits or demerits.[7]

Lastly, Bailey addresses the contention of academic invalidity:

> As for the charge that Black Studies programs are worthless in the real world, the critics fail to realize that a student does not have to abandon the 3 R's simply because he is taking up a Black Studies course. Just as important...is the fact that these studies look at the real world from a minority group's point of view. This is itself will give the student a new and different perspective on how the world moves.[8]

Charles Hamilton believes Black Studies should prepare students to engage in society in its totality:

> If these courses are carefully thought out, they will be the epitome of higher education. They will prepare the student to engage the total society, not to withdraw from it. One is not going to know much about how to proceed with Black economic development or Black political development without knowing a great deal about the total economic, educational and political systems.[9]

Nathan Hare, the former editor of the Black Scholar, gives the opinion held by most scholars in the field:

> ...Two key functions of Black Studies are building ego-identity and ethnic confidence for the Black student. The major motivation of Black Studies is to entice Black students (conditioned to exclusion) to greater involvement in the educational process. Black Studies is above all a pedagogical device.[10]

Such was the climate in which Black Studies was born, grew, and presently lives. Existing in an atmosphere of conflict, the discipline has experienced more than the usual academic growing pains. Even though most academic studies came about as a result of such conflict, it is curiously only Black Studies which, after its establishment, has every manner of spokesperson except those who are actively involved in such programs. Only two of the persons quoted above (Nathan Hare and Ronald Bailey) have ever been involved in a Black Studies program. The question that must be addressed is when will the opinions of the experts be asked for? When will the Black Studies personnel in mass be given the opportunity to participate in the great debates?

The policy of asking unqualified individuals to espouse theories on Black Studies has been pervasive since its inception. Fifty years in his grave, U. B. Phillips, the Count Arthur de Gobineau of the South,*

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*See Michael Biddiss, Father of Racist Ideology: The Social and Political Thought of Count Gobineau, Weidenfeld and Nicolson: London, 1970.

was the leading authority on African-Americans in history. Concurrently, Samuel L. Clemens was a leading authority on how Blacks should be depicted in American Literature.

Richard Bardolph was labeled a leading Black historian in the late 1950's because of a series of biographies he produced on several hundred Black Americans. As it turned out, his biographies examined such little known sports figures as Bernard Daniels and Joe Cuff, but failed to include any information on Marcus Garvey.[11]

Many liberal white scholars also became spokesmen in the late 1950's for what was already a formidable subject for academic research. In the forefront of this group was Kenneth M. Stampp, author of The Peculiar Institution. This passage was included in the preface:

> I have assumed that the slaves were merely ordinary human beings; that innately, Negroes are only white men with black skins, nothing more nothing less.[12]

While the selection or self-appointment of Black Studies spokesmen is oftentimes based on an ignorance of the Black experience, it is incumbent upon those who are part of such programs to voice their own concerns and to delve into the credentials of those who are not. While the statistical section of this paper will speak to the concerns, herewith is a sample of the writings and activities of two of the critics mentioned in the narrative. As a result of a study conducted at the University of California at Berkeley in 1973, several textbooks were examined that were then still being used in the California public schools. One of the books used widely was entitled, The Growth of the American Republic and was co-authored by Henry S. Commager. The following is a passage from the book:

> As for Sambo, whose wrongs moved the abolitionists to wrath and tears, there is some reason to believe that he suffered less than any other class in the South from the peculiar institution. The majority of slaves were adequately fed, well cared for and apparently happy. Although brought to America by force, the incurably optimistic Negro soon became attached to the country and devoted to his white folks.[13]

Commager is not alone in his dubious position as a Black Studies critic. Early in 1976 the John Seagram and Sons Company considered investment in Kwazulu, one of the Bantustans in Azania (South Africa). Apparently anticipating opposition to this venture, they tried to project an image of social concern. They hired an American consulting firm to propose a set of conditions which would make such an investment more acceptable to Black critics. Dr. Kenneth B. Clark was head of that firm. When Clark was asked about his criteria for such investment he said this:

> The joint venture board of directors should make clear by public statement that this joint venture *with South Africa** is an affirmative action which is being developed in ways consistent with the positive future of South Africa and all its people. In no way should it be seen or interpreted as an acceptance or reinforcement of apartheid or present forms of racial inequities.[14]

As the above comments indicate, it follows that Commager and Clark would serve as critics of the study of Black people.

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*Authors italics.

RESEARCH REVIEW

The rise or demise of Black Studies programs based on statistical information is another area which is amplified mostly by persons unassociated with the discipline. Moreover, many of these research finds have been reported in newspapers or popular magazines, rather than scholarly mediums, thus pointing to the dubious value of such studies.

An exhaustive review of scholarly research, however, shows that most researchers agree upon the factors surrounding the most immediate rise of Black Studies programs. Separate courses and separate departments were demanded by students on campuses around the country after the death of Martin Luther King. These students demanded equal representation of a culture totally different from the dominant culture.

As to its demise, the basic conclusion is that Black Studies has experienced a lull in popularity and validity and that the misgivings of persons opposed to the birth of separate Black Studies programs are becoming truisms.

The most prevalent factor found by researchers in the demise of Black Studies was the fact that programs were hastily developed with no experts in the field to teach them. The administrators of colleges and universities were not really interested in the development of such programs, but were resigned to placating students so as to maintain the positive image of their institutions. This, along with monetary difficulties and the paucity of jobs in the area, has contributed to speculation on just how many programs presently exist.

While opinions run rampant, the literature is practically devoid of actual studies which involve statistical information, questionnaires, or even interviews with university personnel.* The staff at the Center for Minority Studies was hard pressed to find information which did not appear in newspapers or "Newsweek" or some other popular news medium. However, an analysis is given of what could be found which most nearly applies to the current subject.

In an unpublished dissertation, Samuel Kelly[15] found that between 1968 and 1972 there was a proliferation of programs seeking to address themselves to Black Studies as an academic endeavor. They grew out of an urgent and confrontive set of circumstances. As a result, many Black students across the country entered programs hastily assembled by faculty and administrators who were not necessarily connected to Black Studies either morally or academically. Hence, many of these programs were designed for failure.

Six selected Black Studies programs in universities in the Far West were examined on the basis of origin, type of academic program, requirements for entry, special admissions policies, and supportive services. The results indicated that common difficulties of the programs were limited financial resources, problems of garnering administrative and faculty support, and ambivalence on the part of the academic community toward moving to meet the needs of Black people. In addition, all of the programs lacked comprehensiveness, direction, and sequence.

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*One exception to this statement was found in Smith, W. David, "The Opinions of Administrative Heads of Black Studies" Phi Delta Kappan, Vol. 53, No. 7, p. 446.

Kelley's research is useful in that it gives some indication of the debilitating factors which have always accompanied Black Studies programs.

The National Education Association conducted a study to determine the status of schools in the states governed by the North Central Association accreditation associations.[16] The study attempted to determine why Black Studies programs were adopted or not adopted, the nature of the programs, the criteria for selecting Black Studies instructors, whether interest was increasing or decreasing, and what other departments felt should be the proper academic status of Black Studies.

The results showed that an overwhelming percentage of the of respondents felt that the incorporation of Black Studies as a discipline was a positive academic move. The area of criteria selection showed 70.4 percent of faculty in favor of terminal credentials for all members of the new discipline. Only nine percent of the respondents indicated that the growth of Black Studies programs had peaked or leveled off.

The Center for Afro-American Studies at the University of California at Los Angeles in cooperation with the Department of African Studies at the University of Kansas[17] undertook a study to determine the impact of Black Studies on select four-year colleges in the United States. Their investigations showed that there was no special regional pattern to the development of these programs, e.g., Grambling University in Louisiana had a program, but Alabama A & M, Normal, Alabama, did not. Other portions of their data indicated that the percentage of non-Black teachers was greater than Black teachers, more Blacks than whites took courses, except where Black enrollment was especially small, and there were a

considerable number of professors teaching in the area who were not credentialed to do so.

In 1973, William Moore[18] analyzed the stated objectives of the Black Studies Department of Ohio State University to determine whether they were congruent with those perceived by its faculty, administrative staff, and students. The two sets of objectives were compared using the variable of permanent measures. The identification of objectives resulted in four primary classifications of permanent measures: ideological, administrative policy, service, and curriculum.

Each of the groups was administered a questionnaire consisting of fifty items, of which the first forty were identical statements of perceived objectives from each group. The mean response for each statement was computed for each group. As the student population was transient, a standard error was computed; the faculty and administrative staff were considered fixed populations.

The significance of the study is that it describes the importance of defining objectives as the basis for program development, budget planning, and personal growth and development. It further points up the fact that it is essential for a Black Studies program to provide a continuous means of assessing the goals and aspirations of its clientele.

Nick Aaron Ford completed the most celebrated investigation of Black Studies programs in 1973.[19] He mailed questionnaires to what he called "institutions with representative Black Studies programs." Forty questionnaires, representing colleges and universities in eighteen states, were returned.

The results indicated that all except three of the institutions began their programs during the heyday of the Black Power movement of 1968-71.

In regard to student interest, the data showed no change in thirty percent of the schools, an increase of 47.5 percent, and a decrease in 22.5 percent. As to faculty interest, no change in forty-five percent of the institutions, an increase in forty-five percent, and a decline in interest in ten percent. A question on administrative interest (budgetary considerations) connoted no change in thirty-five percent of the institutions, an increase in thirty-five percent, and a decrease in thirty percent. Lastly, an assessment of future prospects for Black Studies at the respondent institutions showed fifteen percent ranked them poor, 57.5 percent ranked them good, and 17.5 percent ranked them excellent.

Although Ford's study seems to be one of the most extensive in the field, there are some serious limitations. No mention was made of the content of the questionnaire, the population selection criteria, the statistical analysis, or factors which led him to his conclusions.

GOVERNMENT LEGISLATION

In the fall of 1976, in an unprecedented move, the Northern Illinois University Council of Instruction eliminated the American Government requirement for graduation. This action was the result of legislation passed by the Illinois state government which no longer made it mandatory for students to take the basic political science course. As a result, the enrollment in that department dropped next in the semester.

The era of declining enrollments has also affected other social science subjects, most notably history. At the Winter, 1976 American Historical Association meeting in Washington, D.C., the basic item of concern was the steadily declining enrollments in most history courses. When government legislators enabled students to become legally free of Western Civilization, the foundation course in most departments, enrollment was virtually halved.[20]

Compulsory attendance in 100 or 200 level courses in a discipline ensures that students will take other courses in that discipline. The students' interest is captured and this helps to program them to further exploration in the field. When the mandatory policy is eliminated, obviously this will have a debilitating effect on required as well as elective courses.

As the critics note, one of the most common maladies of Black Studies programs is declining enrollment. In this age of budgetary cutbacks, this is a legitimate reason for abolishing or at least modifying any curriculum. What is often not mentioned is that the only aid to Black Studies administrators in eradicating this problem is their

ability to sell their program to students. There is no government legislation which makes it mandatory for a college student to take a course on the largest single ethnic group in the country.

To corroborate this statement, three major governmental sources were examined. They include the Congressional Index Service, the American Index Service, and all government publications printed by the U.S. Printing Office regarding aid to colleges and universities. These documents provide explanations of all hearings by the House Documents and Senate Documents committees. The legislation was examined from January, 1963, or the time when it was thought there were no officially recognized Black Studies programs, to December, 1976. While no legislation was discovered on the field of Black Studies in higher education, information was obtained on ethnic studies in public schools. For the purpose of this study on overview is provided.

Testimony was heard before the Senate Committee on Public Welfare on the continuation of the National Defense Education Act in 1968. The discussion concerned support for area studies programs. The Director of Latin American Language and Area Studies Center at the University of Wisconsin testified that the government had contributed approximately $3.5 million to encourage the growth of Latin American centers in sixteen universities. This allowed enrollment in Latin American Studies to increase by 25,000 students.[21]

Representative from universities containing African Studies, International Affairs, Japanese Studies, Spanish Studies and Russian Studies programs also testified. Each program had received at least $70,000.00 in government support. No mention was made of Black Studies or Afro-American Studies program representatives.[22]

The Equal Educational Opportunities Act was discussed before the Subcommittee on Labor and Public Welfare, United States Senate, in 1972.[23] The act focuses exclusively on segregation and desegregation. Although the quality of education and better racial understanding were the topics of the deliberations, no mention of Black or any other ethnic studies was made.

Post-secondary accreditation was a topic of the Committee on Labor and Public Welfare in 1974.[24] The Committee discussed accreditation as a device to establish eligibility for participation in federal education programs. They reaffirmed their commitment to strict government regulations regarding colleges and universities. The responsibilities for accreditation were delegated to independent educational institutional organizations which were mandated to adhere to government policies. In the hearings, several academic disciplines were discussed which were said to add to the quality of education. Black Studies was not mentioned.

Beginning in 1973, hearings were held before the Subcommittee on Labor and Public Welfare in the United States Senate.[25] Legislation in that year and leading up to 1977 focused primarily on bilingual/bicultural education. The discussion centered on persons of Spanish and Oriental descent and specifically indicated that programs were to be established for their education and cultural welfare. The bilingual/bicultural programs were to be dual in nature. First, they were to enable students with limited English speaking ability to be taught in their native tongue and in English. Second, all programs were to be established with the provision that the history and culture of a particular group was to be explicit in all of their courses. While the bilingual/

bicultural components were mainly for elementary and secondary students, departments were established in several colleges and universities to train the necessary teachers. One hundred thirty-five million dollars per year for five years was allotted for the venture.

Hearings before the Subcommittee on Education in 1975[26] discussed the poverty of Black and other minority enrollments in udergraduate and graduate school. The need for an increase in these numbers was continually discussed with dialogue focused principally on financial assistance for food and housing.

While no legislation was discovered for higher educational institutions, legislation was introduced before the General Subcommittee of the Committee on Education and Labor[27] that would create a program to provide the opportunity for students in elementary and secondary schools to study the cultural heritage of the major ethnic groups of the nation. As chairman of that committee, Roman Pucinski sponsored the Ethnic Heritage Studies Bill. The Bill had two purposes: 1) to assist school districts in meeting special problems incident to desegregation and to the elimination, reduction, or prevention of minority group isolation in elementary and secondary schools; and 2) to provide financial assistance for the establishment and maintenance of stable, quality, integrated education in elementary and secondary schools, and to assist school districts in overcoming the adverse educational effects of minority group isolation.

Although not a piece of legislation, the American Jewish Committee, under the auspices of the Department of Health, Education and Welfare,

studied the commitment of states to Pucinski's ethnic studies concept. Questionnaires were distributed to all fifty states with the goal of determining how the states were proceeding with their own legislation on the concept. Of the forty states which returned questionnaires, most showed no interest in introducing legislation; others showed legislation on the books, but limited evidence of implementation; and only four percent showed legislation being acted upon.[28]

One of the states with ethnic studies legislation was Illinois. The author of the American Jewish Committee Report made this comment about the state:

> While most state documents infer the relationship between white and minority groups when they refer to cultural pluralism, there are some notable exceptions. Illinois is an outstanding example. It has consistently proven to be the most farsighted state in this field. In 1967, it passed the first state "ethnic studies" act in the nation, spelling out clearly and precisely that the intent was a truly multi-ethnic one.[29]

The Center for Minority Studies at Northern Illinois University conducted a survey in August of 1976 to determine the number and kind of ethnic or multi-ethnic programs in all of the state's junior high, middle and senior high schools. The survey was funded by the State of Illinois. The major findings, contrary to the above quotation were that upwards of eighty percent of all schools had never had an ethnic studies program. In addition, most of the schools which did not have such programs were unaware of the aforementioned legislation.[30]

A Profile of Black Studies in
Midwestern Colleges and Universities

RESEARCH DESIGN AND PROCEDURES

This survey is the first of its kind to produce a comprehensive analysis of the basic components of Black Studies programs in midwestern colleges and universities. This portion of the report will describe the questionnaire design, the population used, and the response rate. It will also explain the procedures used.

The study began with 296 four-year public, private, and religious colleges and universities in seven states in the Midwest. They include Michigan, Minnesota, Wisconsin, Illinois, Ohio, Iowa, and Indiana. These states were chosen because they were easily accessible and because they contained areas where some of the best and most populous Black Studies programs were being conducted.

The major aim of the survey was to measure the level of rise or decline in Black Studies. To establish this vertical direction, information was obtained from population figures, regional location, racial make-up, and curricular offerings in the schools. The first step of the project was the creation of a questionnaire. The questionnaire was sent to all of the institutions and consisted of items based on the following:

1. Percentage of institutions offering Black Studies programs
2. Initiation and duration
3. Organizational status
4. Combinations with other ethnic studies
5. Degrees offered
6. Regional emphasis
7. Number of student majors
8. Disciplines offered
9. Number of faculty
10. Funding
11. Faculty training

All collected information was examined with particular emphasis on areas of growth or decline, similarities between existing programs, and similarities between programs which were no longer in existence.

The study was designed to be descriptive of only one regional area. While inferences may be drawn that affect other parts of the country, too many variables exist to make reliable assumptions.

To provide facility of analysis, each of the schools was placed in one of four stratified categories. It was hypothesized that Black Studies programs would be located where there were sizeable populations of Black people; therefore, the first major divisions were metropolitan areas and non-metropolitan areas. While the second classification represents an established category, that is, where Blacks are not apt to be present in the Midwest, the first could be still further subdivided by population figures. Thus, metropolitan area was partitioned into three substrata: 1) metropolitan areas of one million plus; 2) metropolitan areas of 500,000 - 999,999; and 3) metropolitan areas of 250,000 - 499,999. Hence, four groups are created by this procedure and are labeled Group I, Group II, Group III, and Group IV. This terminology is for the ease of analysis and in no way implies rank ordering. The four categories are summarized as follows:

Group I - Institutions in metropolitan areas of one million plus
Group II - Institutions in metropolitan areas of 500,000 - 999,999
Group III - Institutions in metropolitan areas of 250,000 - 499,999
Group IV - Non-metropolitan areas

All of the institutions were mailed a questionnaire in the fall or winter month of 1976. A total of 246 institutions responded. The tabular prescriptions in the study are summations of the responses for each strata. A copy of the questionnaire is attached in the Appendix.

Major Findings

The most glaring conclusion drawn from the data is that the decline of Black Studies in the midwest is a myth. Instead, what is shown is that there has never been a significant incline. Seventy-three percent of the respondents note that there has never been a Black Studies program in their institution.

The rate of decline in institutions with Black Studies programs seems to have been approximately four percent in the past five years. However, on closer inspection of these nine institutions which no longer have a program, six were cultural centers, not academic programs; one considered religious studies to be synonymous to ethnic studies; and one was fused into another ethnic studies program. Only one program was a department. In actual figures, therefore, the percentage comes to only .8 percent. Only a scant twenty-four percent of the institutions in the midwest have a Black Studies program. Within the four categories, percentages are about even, although the greatest number of programs are found in non-metropolitan areas. Concurrently, the non-metropolitan areas group shows a majority of institutions which have never had a Black Studies program (see Table 2).

The modal year of initiation for most Black Studies programs is 1970. One school in Illinois noted that their department began as far back as 1946 (see Table 3).

On the basis of survey responses, approximately forty percent of the Black Studies programs are departments. The differentiations by group are worth mentioning. Group III had the highest percentage of departments at fifty-seven percent. Group I, the area with the greatest Black residential population had forty-one percent. Group II, or

institutions located where there were the greatest resident Black populations, was lowest with ten percent. Group IV, or schools in non-metropolitan areas, were proportionately much higher with thirty-nine percent of their programs as departments (see Table 4).

Only a meager number of programs were aligned with other ethnic studies. All of these programs except four were in Group IV. Every other ethnic studies category (American Indian, Asian, Latino, Chicano, Puerto Rican Studies) was listed under the Group IV classification. One school in Group II noted that they were being forced to combine with another ethnic studies program. Another respondent in Group IV wrote that their program would be forced out if they did not help to create and combine with other ethnic studies (see Table 5).

The survey responses indicate that degrees are being granted in over sixty percent of the programs. Group IV shows that greatest percentage of degree offering departments, and also shows the greatest number with bachelors, masters, and doctorate degrees. Forty-four percent of all the schools have non-degree programs (see Table 6).

The respondents were given four choices of regional emphasis and they included Africa, the Caribbean, the United States, or a combination of two or more. The category most checked was the United States; Group III led all schools in this category with seventy-one percent. Fifty percent of the departments in Group II offer a degree focused on the study of the African Continent. Sixty-five percent of the institutions in Group I offer programs based on a combination of regions (see Table 7).

Approximately 6,600 students are taking part in Black Studies in the Midwest. When compared to the number of programs, this means that

there are approximately 114 students per program. Many schools, although not asked, made mention of the number of majors. While this is probably not all of the student majors, the number comes to 2,683. Group IV contained the highest number of students and Group II the lowest. This data is somewhat deceiving, however, for Group IV also had the greatest number of programs, but not the greatest proportion of programs (see Table 8).

The primary disciplinary components of Black Studies are the social sciences and the humanities. The next greatest emphasis is in the visual and performing arts. Little attention is focused on the physical sciences (although four schools had courses in the physical sciences), the biological sciences, education, business, or communications. Nevertheless, some had students in the area of education at all grade levels except graduate studies and Group I had students in the sophomore level in business and communications (see Table 9).

Faculty are in significant numbers in Black Studies in the Midwest. The respondents were given four possible categories to choose from: 1) full-time in Black Studies; 2) part-time in Black Studies and part-time in another discipline; 3) part-time in Black Studies only; and 4) part-time in another discipline. Fifty-nine percent of the faculty are in another discipline. On the other hand, only twenty-three percent are full-time in Black Studies. As might be expected, Group I schools had the greatest number of faculty with 241 (see Table 10).

Very few Black Studies programs are funded with other than university monies. While Group II showed the largest proportion of schools receiving non-university funds at seventeen percent, all groups were above the seventy-seventh percentile using university funds. Group II

schools were the highest with 100 percent (see Table 11).

There is a paucity of trained faculty in Black Studies in all of the groups. Group II, which shows a sizeable number of majors, has only four of their faculty with degrees or special training in the subject. This table suggests that many institutions contain faculty teaching classes that they may not be academically prepared to teach (see Table 12).

The questionnaire also contained items on the use of community persons as instructors and the existence of an external advisory committee. The data collected was so negligible that it is not included in the report.

Data On Institutions Which No Longer Have Black Studies Programs

As stated, nine of the 246 respondents in this report showed a decline in Black Studies. The modal year of initiation for these programs was 1969. Student population tended to be overwhelmingly Caucasian, except that two of the institutions were Black colleges. Only one of these programs had a degree offering in Black Studies. Two reasons for the elimination of programs predominate: lack of funds and fusion with other ethnic studies. One official wrote that his program was eliminated because he refused to combine with another ethnic studies program.

The regional emphasis tended to be the United States. Group IV was the dominant group and 1975 was the approximate year of elimination.

Other Relevant Data

The best chance for Black Studies education is in a small private college in a non-metropolitan area in the state of Ohio. Ohio had the most programs, but also was the state with the greatest decline. The

state with the least number of programs was Minnesota where ninety percent of the higher education institutions had no Black Studies programs. Illinois was not far behind with eighty-two percent.

Summary

The 1977 Survey of Black Studies Programs in Midwestern Colleges and Universities indicates that there is not a significant decline in Black Studies programs. What is shown is that the dearth of programs that do exist seem to be well populated with both staff and students. There are, nevertheless, several areas of unmet need. Although a majority of programs are funded only by university funds, a disproportionate number of these programs note very small budget allotments from their universities. Many of the professors teaching in the programs are often not directly trained in the Black Studies discipline. There are also problems with university requirements. Many students are required to take more than the necessary courses for graduation in order to enroll in such a program. This latter criticism seems to call for a reorganization of themes and directions which not only include discussion with upper echelon university personnel, but a reordering of objectives and purposes by Black Studies students, staff, and faculty.

Table 1

POPULATION AND RESPONSE RATE

	Population	Respondents	Response Rate
Group I (D Metro area/1 million +)	51	49	96%
Group II (D Metro area/500,000-999,999)	25	21	84%
Group III (D Metro area/250,000-499,999)	28	27	96%
Group IV (D Non-metro area)	192	149	78%

Table 2

NUMBER AND PERCENTAGE OF COLLEGES AND UNIVERSITIES OFFERING BLACK STUDIES PROGRAMS

	Presently Offering		Previously did, but does not now		Never Offered	
	N	%	N	%	N	%
All Schools	58	23.6%	9	3.7%	179	72.7%
Group I Schools	15	30.6	2	4.1	32	65.3
Group II Schools	5	23.8	1	4.8	15	71.4
Group III Schools	7	25.9	0	0.0	20	74.1
Group IV Schools	31	20.8	6	4.0	112	75.2

Table 3

MODAL YEAR OF INITIATION OF BLACK STUDIES PROGRAMS

	Year
Group I Schools	1970
Group II Schools	1969
Group III Schools	1970
Group IV Schools	1970

Table 4

ORGANIZATIONAL STATUS OF BLACK STUDIES PROGRAMS

	Institute	Department	Dept./Cultural Center	Non-Degree Academic Program	Non-Degree Academic Program/Cultural Center	Cultural Center Only	Other
All Schools	4.5%	30.3%	9.1%	18.2%	24.2%	0.0%	19.7%
Group I Schools	11.8	29.4	5.9	29.4	11.8	0.0	11.8
Group II Schools	0.0	9.5	0.0	16.7	50.0	0.0	0.0
Group III Schools	0.0	42.9	14.3	14.3	28.6	0.0	14.3
Group IV Schools	2.8	27.8	11.1	13.0	25.0	0.0	27.8

Table 5

NUMBER AND PERCENTAGE OF BLACK STUDIES PROGRAMS COMBINED WITH OTHER ETHNIC STUDIES

	American Indian Studies		Asian Studies		Latino Studies		Chicano Studies		Puerto Rican Studies		Other Ethnic Studies	
	N	%	N	%	N	%	N	%	N	%	N	%
All Schools	5	8.1%	6	9.7%	4	6.5%	9	14.5%	4	6.5%	8	12.9%
Group I Schools	0	0.0	0	0.0	1	7.1	0	00.0	0	0.0	1	7.1
Group II Schools	0	0.0	0	0.0	0	0.0	0	00.0	0	0.0	1	20.0
Group III Schools	0	0.0	0	0.0	0	0.0	0	00.0	0	0.0	1	14.3
Group IV Schools	5	13.9	6	16.7	3	8.3	9	25.0	4	11.1	5	13.9

Table 6

DEGREES OFFERED IN BLACK STUDIES PROGRAMS

	Bachelor's Degree	Master's Degree	Doctorate Degree	Bachelor's and Master's	Master's and Doctorate	Non-degree Program	Non-Response
All Schools	51.5%	6.5%	0.0%	3.0%	1.5%	43.9%	0.0%
Group I Schools	35.3	5.9	0.0	5.9	0.0	58.8	0.0
Group II Schools	33.3	0.0	0.0	0.0	0.0	66.7	0.0
Group III Schools	57.1	0.0	0.0	0.0	0.0	42.9	0.0
Group IV Schools	61.1	0.0	0.0	2.8	2.8	33.3	0.0

Table 7

REGIONAL EMPHASIS OF BLACK STUDIES PROGRAMS

	Africa	Caribbean	U.S.A.	Combination
All Schools	21.2%	6.1%	59.1%	45.5%
Group I Schools	5.9	0.0	41.2	64.7
Group II Schools	50.0	0.0	66.7	33.3
Group III Schools	42.9	0.0	71.4	42.9
Group IV Schools	19.4	11.1	63.9	38.9

Table 8

NUMBER OF STUDENTS ENROLLED IN BLACK STUDIES IN FALL '76

	Freshman	Sophomore	Junior	Senior	Graduate
All Schools	1,838	1,537	1,450	1,266	485
Group I Schools	498	189	505	487	440
Group II Schools	200	162	44	55	0
Group III Schools	234	219	193	108	0
Group IV Schools	906	967	708	616	45

Table 9

DISCIPLINES OFFERED IN BLACK STUDIES PROGRAMS

ALL SCHOOLS

Disciplinary Areas	Grade Level				
	Freshman	Sophomore	Junior	Senior	Graduate
Social Sciences	70.6%	86.3%	96.1%	88.2%	17.6%
Humanities	68.6	84.3	92.2	80.4	15.7
Physical Sciences	2.0	2.0	0.0	2.0	0.0
Biological Sciences	2.0	3.9	0.0	0.0	0.0
Education	7.8	13.7	28.8	40.4	17.3
Business	3.9	7.8	15.7	11.8	0.0
Communications	11.8	17.6	23.5	21.6	3.9
Visual and Performing Arts	29.4	39.2	49.5	43.1	9.8
Non-Instructional Program	5.8	7.7	9.6	9.6	3.8

GROUP I SCHOOLS

Disciplinary Areas	Grade Level				
	Freshman	Sophomore	Junior	Senior	Graduate
Social Sciences	58.3%	75.0%	100 %	91.7%	33.3%
Humanities	66.7	83.3	100	91.7	41.7
Physical Sciences	0.0	0.0	0.0	0.0	0.0
Biological Sciences	0.0	8.3	0.0	0.0	0.0
Education	8.3	25.0	50.0	58.3	25.0
Business	0.0	8.3	25.0	8.3	0.0
Communications	0.0	25.0	33.3	33.3	16.7
Visual and Performing Arts	41.7	58.3	75.0	66.7	25.0
Non-Instructional Program	0.0	0.0	8.3	8.3	0.0

Table 9 (continued)

GROUP II SCHOOLS

Disciplinary Areas	Grade Level				
	Freshman	Sophomore	Junior	Senior	Graduate
Social Sciences	50.0%	75.0%	19.0%	100 %	0.0
Humanities	50.0	75.0	100	100	0.0
Physical Sciences	0.0	0.0	0.0	0.0	0.0
Biological Sciences	0.0	0.0	0.0	0.0	0.0
Education	0.0	0.0	25.0	50.0	0.0
Business	0.0	0.0	0.0	0.0	0.0
Communications	25.0	0.0	0.0	0.0	0.0
Visual and Performing Arts	25.0	25.0	25.0	25.0	25.0
Non-Instructional Program	20.0	20.0	20.0	20.0	5.9

GROUP III SCHOOLS

Disciplinary Areas	Grade Level				
	Freshman	Sophomore	Junior	Senior	Graduate
Social Sciences	100 %	100 %	100 %	100 %	20.0%
Humanities	100	100	100	80.0	0.0
Physical Sciences	0.0	0.0	0.0	0.0	0.0
Biological Sciences	0.0	0.0	0.0	0.0	0.0
Education	20.0	20.0	33.3	33.3	0.0
Business	0.0	20.0	20.0	20.0	0.0
Communications	40.0	40.0	40.0	40.0	0.0
Visual and Performing Arts	20.0	20.0	60.0	60.0	0.0
Non-Instructional Program	0.0	0.0	0.0	0.0	100

Table 9 (continued)
GROUP IV SCHOOLS

Disciplinary Areas	Grade Level				
	Freshman	Sophomore	Junior	Senior	Graduate
Social Sciences	73.3%	90.0%	93.3%	83.3%	13.3%
Humanities	66.7	83.3	86.7	73.3	10.0
Physical Sciences	3.3	3.3	0.0	3.3	0.0
Biological Sciences	3.3	3.3	0.0	0.0	0.0
Education	6.7	10.0	20.0	33.3	20.0
Business	6.7	6.7	13.3	13.3	0.0
Communications	10.0	13.3	20.0	16.7	0.0
Visual and Performing Arts	26.7	36.7	40.0	33.3	3.3
Non-Instructional Program	6.7	10.0	10.0	10.0	3.3

Table 10
NUMBER OF FACULTY IN BLACK STUDIES PROGRAMS
ALL SCHOOLS

Appointment Categories	Number of Faculty
Full-Time in Black Studies	93
Part-time in Black Studies and Part-Time in Another Discipline	177
Part-Time in Black Studies Only	46
Part-Time in Other Disciplines	186

Table 10 (continued)

GROUP I SCHOOLS

Appointment Categories	Number of Faculty
Full-Time in Black Studies	46
Part-Time in Black Studies and Part-Time in Another Discipline	85
Part-Time in Black Studies Only	20
Full-Time in Other Disciplines	90

GROUP II SCHOOLS

Appointment Categories	Number of Faculty
Full-Time in Black Studies	10
Part-Time in Black Studies and Part-Time in Another Discipline	2
Part-Time in Black Studies Only	7
Full-Time in Other Disciplines	9

GROUP III SCHOOLS

Appointment Categories	Number of Faculty
Full-Time in Black Studies	4
Part-Time in Black Studies and Part-Time in Another Discipline	20
Part-Time in Black Studies Only	4
Full-Time in Other Disciplines	17

GROUP IV SCHOOLS

Appointment Categories	Number of Faculty
Full-Time in Black Studies	35
Part-Time in Black Studies and Part-Time in Another Discipline	70
Part-Time in Black Studies Only	15
Full-Time in Other Disciplines	70

Table 11

FUNDING OF BLACK STUDIES PROGRAMS

	University Funds	Federal Funds	Foundation or Other Private Grants	Combination of University and External Funds
All Schools	92.3%	0.0	1.5%	7.7%
Group I Schools	94.1	0.0	0.0	5.9
Group II Schools	100	0.0	16.7	0.0
Group III Schools	77.0	0.0	0.0	0.0
Group IV Schools	88.6	0.0	0.0	11.4

Table 12

NUMBER OF FACULTY IN PROGRAMS WITH SPECIAL TRAINING IN BLACK STUDIES

All Schools	137
Group I Schools	56
Group II Schools	4
Group III Schools	26
Group IV Schools	51

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APPENDIX

A Survey of Black Studies Programs

in Midwestern Colleges and Universities

The questionnaire is designed to be completed by the Black Studies program director if your institution presently offers a program in Black Studies, or by the Academic Vice-President or his/her designee if your institution does not currently offer a Black Studies program.

1. What was the approximate enrollment of black students in your college/university for the Fall term of 1976? . . . . . ☐

2. What was the approximate enrollment of all students in your college/university for the Fall term of 1976? . . . . . ☐

3. Which of the items below best describes the location of your college/university?

   Metropolitan area/1 million + ... ☐

   Metropolitan area/500,000-999,999 . . . . . ☐

   Metropolitan area/250,000-499,999 . . . . . ☐

   Non-metropolitan area . . . . . ☐

4. Does your college/university offer a program in Black Studies?

   Yes . . . . . ☐

   No . . . . . ☐

   Previously did, but does not now . . . . . ☐

If your college/university never offered a program in Black Studies, you have completed the questionnaire.

5. What year did your program in Black Studies originate? . . . . . ☐

6. What is/was the organizational status of your Black Studies program?

- Academic Institute . . . . . ☐
- Academic Department . . . . . ☐
- Academic Department/Cultural Center . . . . . ☐
- Non-degree Academic Program . . . . . ☐
- Non-degree Academic Program/Cultural Center . . . . . ☐
- Cultural Center Only . . . . . ☐
- Other (specify) . . . . . ☐

7. Is/was your Black Studies program combined with other ethnic studies programs on your campus?

- Yes . . . . . ☐
- No . . . . . ☐

8. If your Black Studies program is/was combined with other ethnic studies programs on your campus, please check the boxes which most nearly apply.

- American Indian Studies . . . . . ☐
- Asian-American Studies . . . . . ☐
- Latino Studies . . . . . ☐
- Chicano Studies . . . . . ☐
- Puerto Rican Studies . . . . . ☐
- Other Ethnic Studies . . . . . ☐

9. What kind of degree(s) does/did your program offer?

- Bachelor's degree only . . . . . ☐
- Master's degree only . . . . . ☐
- Doctorate degree only . . . . . ☐
- Bachelor's and Master's degree . . . . . ☐
- Master's and Doctorate degree . . . . . ☐
- Non-degree program . . . . . ☐

10. What is/was the regional emphasis of Black Studies in your college/university?

Africa . . . . . ☐

Caribbean . . . . . ☐

United States . . . . . ☐

Combination of regional areas . . . . . ☐

11. How is/was your program funded?

University funds . . . . . ☐

Federal grant funds . . . . . ☐

Foundation or other private grant funds . . . . . ☐

Combination of university funds and external grant funds . . . . . ☐

If your college/university still maintains a program in Black Studies, please go to question 14.

12. What was the year of your Black Studies program's elimination? . . . ☐

13. What caused the elimination of your Black Studies program?

Lack of funds . . . . . ☐

Little or no student interest . . . . . ☐

Other (please specify) . . . . . ☐

If your college/university previously offered a program in Black Studies, but does not now, you have finished the questionnaire.

14. Please indicate the number by grade level of the students enrolled in your program.

Grade Level	Number of students
Freshman	
Sophomore	
Junior	
Senior	
Graduate Students	

15. Please check (√) the disciplinary areas covered in your program by marking the appropriate grade levels.

Disciplinary Areas	Grade Level				
	Freshman	Sophomore	Junior	Senior	Graduate
Social Sciences					
Humanities					
Physical Sciences					
Biological Sciences					
Education					
Business					
Communications					
Visual and Performing Arts					
Non-Instructional Program					

16. Please list the number of faculty members in your program in the Fall term, 1976, according to the appointment categories in the table below.

Appointment Categories	Number of faculty
Faculty full-time in Black Studies	
Faculty part-time in Black Studies and part-time in another discipline	
Faculty part-time in Black Studies only	
Faculty full-time in other disciplines	
No faculty in the program	

17. How many of the faculty members in your program have received a degree or special training in Black Studies? . . . . . ☐

18. Does your program utilize community persons for instructional purposes?

Yes . . . . . ☐

No . . . . . ☐

19. Are the activities of your Black Studies program regulated by an advisory committee external to the program?

Yes . . . . . ☐

No . . . . . ☐

Thank you for your cooperation in completing this questionnaire. To assist us in better understanding the programs in your Black Studies program, we would be most grateful if you would include copies of course syllabi or any other materials relevant to the program.

Name of person preparing questionnaire _____

Telephone number _____ City and State _____

College/University _____

If you would like a copy of the final report, please check the box . . . . ☐